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ASSYR. *ramku*, "PRIEST" = HEB. *komer*

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According to *GB*¹ the etymology of Heb. *komer*, "idol-priest," is unknown, but this word is evidently identical with Assy. *ramku*, "priest." For the transposition cf. Assy. *dišpu*, "honey" = Heb. רֶחֶל; *laxru*, "ewe" = רָחֵל; *diqaru*, "pot" = קֶדֶר (*ZAT*, XXIX, 281, n. 4). Also Assy. *karpātu*, "vessel," is the Syr. ܟܦܪܬܐ; this, however, does not denote an "earthen vessel" or "crock," but a vessel of basket-work made water-tight with bitumen, الباطية من الليف المقيرة; it is connected with ܟܦܪ, "asphalt"; see *BL*, 129; *EB*¹¹, III, 481b; cf. Exod. 2:3 and the picture facing p. 14 of Kaulen's *Assyr. und Bab.*⁵ Similarly Heb. סִמֵּל seems to be the Assy. *lamassu*, "colossal bull"; Heb. חֵזָק, "strength" (with ח for ט as in the *nota accusativi* אֵשׁ = יֵשׁ; cf. *JAOS*, XXVIII, 113, below; contrast *ZDMG*, LXVIII, 370) is the Assy. *pušqu*. Assy. *retû*, "to erect, set up" (Eth. *artē'a*) is the Arab. (عثر الذكر اذا انعط) عثر. Assy. *karmu*, "heap," syn. šûlû, "raised, piled up" (in *ana tîlê u karmê utîr*, "I reduced to mounds and heaps") appears in Arabic as *rakâm* (Eth. *kemr*, plur. *akmâr*) and Assy. *tarâku*, or rather *tarâqu*, "to break, part asunder, to be rent or torn," is found in the Qērê of Eccles. 12:6 as יִרְתַּק (= Assy. *ittariq*) which is an older form of פִּתַּק with change of *r* to *n* as in נִשְׂדָּה, "creditor" = Assy. *râšû* or

¹ AG² = Delitzsch, *Assyr. Grammatik*. *AJSL* = *American Journal of Semitic Languages*. *AL* = Delitzsch, *Assyr. Lesestücke*. *BDB* = F. Brown, *Heb. Lexicon*. *BL* = Haupt, *Bibl. Liebeslieder*. *EB*¹¹ = *Encyclopædia Britannica*. *GB* = Gesenius-Buhl, *Hebr. Handwörterbuch*. *GJV* = Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*. *GK* = Gesenius-Kautzsch, *Hebr. Grammatik*. *HW* = Delitzsch, *Assyr. Handwörterbuch*. *ICC* = *International Critical Commentary*. *JAOS* = *Journal of the American Oriental Society*. *JBL* = *Journal of Biblical Literature*. *JHUC* = *Johns Hopkins University Circulars*. *KB* = Schrader, *Keilinschriftliche Bibliothek*. *OLZ* = *Orientalistische Literaturzeitung*. *SBOT* = Haupt, *The Sacred Books of the Old Testament*. *WF* = *Wellhausen-Festschrift* (Giessen, 1914). *ZAT* = *Zeitschrift für die alttestamentliche Wissenschaft*. *ZDMG* = *Zeitschrift der deutschen Morgenländischen Gesellschaft*. *Kings, Ezekiel* = *Critical Notes on Kings and Ezekiel in SBOT*. ⚭ = Greek Bible. ⚮ = Vaticanus. ⚯ = Lucianic recension. ⚰ = Syriac Bible. ⚱ = Targum. ⚲ = Jerome's Vulgate. Cf. *AJSL*, XXVI, 204; *ZDMG*, LXIII, 530.

Arab. *na'ib*, "attorney" = Heb. **נָבִי** (ZDMG, LXIII, 517, l. 14; *AJSL*, XXVI, 19, l. 9). Arab. **تَقَّى** has the privative (ZDMG, LXIV, 704, 711) meaning "to mend" rents; cf. the denominative Heb. verb **בִּדֵּק** and *AJSL*, XXVI, 241, n. *. [See now *GB*¹⁶ sub **רִיב** and **חִקָּה**, p. xvii, ad p. 350; p. xix, ad p. 776.]

Assyr. *ramku*, "priest," does not mean *libator* (Zimmern, *Bab. Rel.*, 76) but *lustrator* (see *op. cit.*, 113, 224b). *Lustrare* is connected with *lavare*. Dr. Schrank in his dissertation *Priester und Büsser in babylonischen Sühnriten* (Leipzig, 1907), p. 3, follows Jensen (*KB*, VI, 368) in explaining *ramku* as "washed, cleansed, purified." *AL*⁵ (1912) still adheres to the rendering "to libate." The original meaning is "to water," which may mean "to put water into" or "upon," i.e., "to irrigate, soak, wash, remove by ablution, purify," and "to give to drink." The stem **שָׁקַה**, which we have also in the original form of the name of Damascus, *Dâr-maşqî* (*AJSL*, XXVI, 26) = "settlement in a well-watered region," may be connected (cf. *AJSL*, XXIII, 248) with **מִקְוֵה מַיִם**; cf. Syr. **קְבִיחָא**, "reservoir," and **קְבִיחָא** which is used also of water for rinsing the mouth. In Assyrian we have *qābu* (for *qabû*), "reservoir, trench" (*HW*, 577a).

In Arabic we find this *ramāku* = *kamāru* in the form *mākara* = *sāqā*, "to irrigate." Arab. *ramaka* has the meaning "to halt" in order to water the camels, but the original meaning is simply "to water." Arab. *ānhala*, "to water," on the other hand, means originally "to halt" (*AJSL*, XXII, 198; *ZAT*, XXIX, 286, n. 5). In Assyrian we find, not only *ramāku* and *kamāru*, but also *makāru* (*HW*, 622, 337, 408). All three stems mean "to water." In II Kings 12:6, 8 **מִפָּר** (see *GB*¹⁵, s.v.) means "donor," Lat. *largitor*. The objection raised by König in his *Wörterbuch*, that the suffixes in **מִפָּרִי** and **מִפָּרִיכֶם** militate against my explanation, is gratuitous; we may safely translate II Kings 12:8: "Ye shall no longer take [i.e., "appropriate," "get for your own use"] the money [received] from your donors" (or "benefactors"). Nor is Šanda's criticism (in his commentary on Kings) valid.

Makāru is the original form of the stem (*AJSL*, XXIII, 247), whereas *ramāku* and *kamāru* are transposed doublets (*WF*, 220, vi, l. 7). Even **רִבֵּיךְ**, "stud," means originally "watering-place"; horses must be watered every day, whereas camels may go without water

for four or five days; see my paper on the "City of Asses" (Assyr. *álu ša imêrêšu*) in *ZDMG*, LXIX. "Stud" and "steed," as well as German *Stute*, "mare," are originally identical; a "steed" is a "stud-horse." The term "stud" means originally "stand"; it is derived from the root *sta-*, "to stand." In German, *Stand* is the common term for a stall in a stable; a box-stall is a *Kastenstand*. Lithuanian *stodas* denotes a "drove of horses," just as Syr. ܪܡܟܐ has this meaning, whereas ܪܡܢ in Hebrew means "stud," and Arab. *rámakah* denotes a "mare" (*AJSL*, XXIV, 158). For the connection between studs and water cf. Strabo, 212, 752. In Arabic, زبجة is an "inclosure" or "pen" for animals (cf. *AJSL*, XXVII, 46, n. 13), whereas مزاب is a "conduit" or "canal," lit. a place where water runs (سال = زب).

The cuneiform *kumûrtu* (see *GB*¹⁵, s.v. ܦܡܪ) which Assurbanipal uses of an Arabian priestess (cf. Syr. ܟܘܡܪܬܐ, "priestess"; ܟܘܡܪܬ, "vestal virgin"), *ܠܚܬܐ*, "vestal virgin") points to a form *kumêru* = *kumâru*, just as *imêru*, "ass" = *imâru*. We have the same vocalic assimilation (amāle) in *šurmênu*, "cypress" = *šurmânu*; *kušêru*, "fitness" = *kušâru*; *unêqu*, "kid" = *unâqu*, Arab. عناق; *unnênu*, "prayer" = *hunnânu*; cf. ܦܡܪܝܢ; see *Kings*, 121, 13; 262, **. We may point ܦܡܪܝܢ (cf. ܫ ܫܡܪܦܝܡ in II Kings 23:5) instead of ܦܡܪܝܢ (*GK*²⁸, 93, r) and this diminutive (*Ezekiel*, 64, 36) may be contemptuous ("priestling"). Also ܥܠܡܘܬ, "gloom," should be pointed ܥܠܡܘܬ (*WF*, 221, below).

There is no connection between ܦܡܪ, "priestling," and ܟܡܪ, "to be dark"; but Eth. *kêramt*, "winter," means originally the "dark season" (contrast *AJSL*, XXIII, 247).¹ In Syriac the month of Shebat is called ܕܡܚܝܪܐ ܟܡܝܪܐ (ܕܡܚܝܪ ܟܠ), "the gloomy month" (which makes everything gloomy). Esarhaddon (*AL*⁵, 79, 14; cf. *OLZ*, XVII, 344) refers to the snow, cold, and severity of the frost in the month of Shebat (*šalgu, qûçu, dannat xalpî*). It might be well to add that Assy. *qûçu*, "cold," is the Heb. קיץ, "heat, summer," just as Greek *καὖμα*, "summer-heat," is used of extreme cold. Lat. *pruina* means "hoar-frost, snow, winter," whereas *pruna* denotes a "live coal." Extreme heat and cold produce similar sensations: *les*

¹ Šanda's explanation (following Dav. Mill and Rosenmüller; cf. Nowack's *Hosea*, 1880, p. 184) that Heb. *komer* = *kāmîru*, "burner, kindler" (see his commentary on *Kings*, 1912, II, 341), is untenable.

extrêmes se touchent. Milton (*Par. Lost*, II, 595) says, "Cold performs the effect of fire." Arab. شفيف is used of the effect of both heat and cold. Assy. *ku-uṣ-ṣu* must be read *qûṣu*, which stands for *quṣṣu* (cf. *tûbu* = *tuiṣubu*, *nûxu* = *nuuuxu*). The readings *kunnu*, *turru* (*AL*⁵, ix; *AG*², p. 328) instead of *kûnu*, *tûru* are incorrect. The adjective *qâṣû* is a form like *maxrû*, "first"; *dârû*, "everlasting" (*AJSL*, I, 179, n. 4), or قیظی. The noun *taqṣātu*, on the other hand, must be derived from a stem קצץ. *Xalpû*, "frost" (stem חלה), means literally "covering" (of ice-needles). Also Heb. כפֿור, "hoar-frost, rime," has the same primary connotation (*BL*, 127, below). *Dannatu*, "severity," lit. "strength" (شدّة), is connected with Syr. ܕܢܬܐ, "thick branch," "big stick." The stem ܕܢܢ, "to judge," might mean originally "to exercise power" (حكم) but *dîn*, "law" (and "religion"), is ultimately Sumerian; see *ZDMG*, LXIII, 513, n. 5; Nöldeke, *Beitr. z. semit. Sprachwissenschaft*, p. 41, n. 2; *Neue Beitr.*, p. 39; Delitzsch, *Sumer. Glossar*, p. 134; Zimmern, *Akkad. Fremdwörter*, p. 24.

Bezold, *Orient. Diplom.*, 92, combined Assy. *kamiru* in the Amarna tablets (Knudtzon, p. 1434) with Syr. ܕܡܪܐ = Heb. כִּמְר, but Peiser (cited in Muss-Arnolt) was right in explaining *kamir* as "eunuch." We must not read *kâmiru*, but *kamîru*, "emasculated," a privative passive participle of ܕܡܪܐ, "to be virile," from which we have ܡܡܪܐ, lit. "a woman who has been manned," i.e., who has had carnal knowledge of man. Similarly the original meaning of ܕܡܪ is "twig, branch, yard," which is used also (like *καυλός*) for the "virile member," ܕܡܪܐ; but Arab. *zāmira* means "to be unmanly" (قليل) just as Heb. ܕܡܪ means "to prune" (Arab. نقى), i.e., "to lop off twigs" or "branches" (*AJSL*, XXVI, 2).

Heb. כִּמְר = Assy. *ramku* occurs, not only in II Kings 23:5; Hos. 10:5; Zeph. 1:4, but also in Hos. 4:4 where we must read כִּדֵּם כִּכְמֵר, "Like people, like priesthood; like prophets, like Aaronites," i.e., the priestlings of Baal will fare like the people, and the so-called priests of JHWH like the prophets. For the repetition of כ see *BDB*, 454a, below; *GB*¹⁵, 327a, 4; *GK*²⁸, § 161, c; cf. Koran 2:16: مثلهم كمثل الذي استوقد ناراً. The suggestion that the affixed

כ of עמך should be prefixed to the following כמריבי was made by Beck (quoted in Wünsche's commentary) who proposed to read ועמי כממריו, "and my people (ὁ λαός μου) are like their priests," whereas the conjecture that יבי in כמריבי represents a corruption of נביא was advanced by Duhm (*ZAT*, XXXI, 20, below; cf. Marti's commentary, p. 40). But כעם כממר כנביא ככהן is preferable to Duhm's ועם כממריו ונביא ככהן, although Duhm's restoration is superior to the other emendations of this *crux interpretum*, e.g., Michaelis' כהן כמריבי כהן, "Thy people are like my adversaries, O priest"; Heilprin: ועמך כמריביו הפהן, "Thy people are like its accusers, O priest"; W. R. Smith: כהן בי כהן, "Thy people have rebelled against me, O priest"; Oort: ועמך ריבי, "With thee is my strife, O priest"; Mosapp (*ZAT*, V, 185): הכהן, "ועם כממריו יכהן, which is supposed to mean "Thy people idolatry like their priesthood"; Ruben: ועמי כמור, "and my people are like thee"; Bewer (*JBL*, XXI, 111): ועמך מריב כן, "Thy people is namely striving thus"; Riessler (cf. *JBL*, XXXII, 111, n. 13): עם כרפם, "The people of the Lord, the more they increased." Peiser, *Hosea* (Leipzig, 1914), p. 33, note bb, thinks that כמריבי may be a gloss to 8:12, where he reads instead of רב חורתי ואכתב-לו רב חורתי, "I wrote for her many instructions, they were deemed alien": כמורזר נחשבו, "My accusers were regarded like Tubal."¹

Hos. 4:4 is not Hoseanic; on the other hand, the hemistich in vs. 9a, והיה כעם ככהן, "Like the people the priest will fare," is genuine. The entire section 4:1-5 is secondary;² it consists of two five-line stanzas with 2+2 beats, whereas the genuine poems in chaps. 4-6 are written in triplets with 3+3 beats. Chap. 6 contains nothing but glosses, just as chap. 3 consists of secondary and tertiary

¹ Peiser's reconstruction of the Book of Hosea is impossible, just as impossible as his reconstruction of Ps. 16 in *OLZ*, XIII, 6 (contrast the reconstruction in *J A O S*, XXXII, 124). Peiser does not seem to know the literature on the OT; otherwise he would not have stated in his preface that (apart from the study of the Ancient Versions) the OT had not been treated from a purely philological point of view, and that his *Habakkuk*, published in 1903, was the first attempt to reconstruct a complete text with excision of glosses. My reconstruction of the closing section of Ecclesiastes was published (June, 1891) in *JHUC*, No. 90; the first part of *SBOT* was issued in 1893; my critical edition of the Hebrew text of Canticles appeared in 1902 (reprinted from *AJSJL*, XVIII, 193-245; XIX, 1-32; July and October, 1902).

² Contrast Gressmann-Gunkel's *AT*, parts 6-7 (Göttingen, 1910), p. 366.

additions (cf. my paper on "Hosea's Erring Spouse" in *JBL*, XXXIV). Chap. 5 should precede chap. 4, just as chap. 8 must be prefixed to chap. 7. Similarly the first section of Joel's ancient poem on the locusts appears in chap. 2 of that Maccabean homily, whereas the second section is contained in chap. 1; see my translation in *ÆTANIA* (Athens, 1912), p. 389; cf. *AJSL*, XXVII, 43, n. 1, and my reconstruction of the Hebrew text in *The Boston Jewish Voice*, November 14 and 28, 1913.

The last two triplets (vii and viii) of the genuine Hoseanic poem in chaps. 4-6 should be read as follows:

וְהָיָה כֶּסֶם כִּכְיָן ^a	4:9
וּמַעֲלָיו אֲשִׁיב־לוֹ ^b	
כִּי־אָתָּה הִדַּעַת מֵאֲסַח	6b
וְאִמְאָסָךְ אֲנִי מִפְּהֶךָ־לִי	
וְתִשְׁכַּח תּוֹרַת אֱלֹהֶיךָ	
וְאִשְׁכָּח בִּיךָ גַם־אֲנִי:	
יִתְזַנְיָנָה בְּנוֹתֶיכֶם	13b
וְכָלֹתֶיכֶם תִּנְאָפְנָה ^c	
וְאָכְלוּ וְלֹא יִשְׁבְּעוּ	10a
וְהָזְנוּ וְלֹא יִפְרְצוּ:	
וְצִרְר־רוּחַ אוֹתָם בִּכְנָפֶיהָ	19
וַיִּבְשׁוּ מִפְּזִיחוֹתָם:	

4:14b (a) וְעַם לֹא־יִבְיָן יִלְבָּט (β) 9 וּפְקַדְתִּי עָלָיו דְּרָכָיו (γ) 13 עַל כֵּן
14a (δ) לֹא־אֶפְקֵד עַל־בְּנוֹתֶיכֶם כִּי־תִזְנְיָנָה וְעַל־כָּלֹתֶיכֶם כִּי־תִנְאָפְנָה

For *מִפְּהֶךָ־לִי*, at the end of the second line, point *מִפְּהֶךָ־לִי*; cf. *GK*²⁸, § 119, *x*. Similar constructions are found in Syriac, e.g., *אֲשַׁפֵּל* *אֲשַׁפֵּל*, "they were so tired that they could not bury [the dead]." Cf. Nöldeke, *Syr. Gr.*², § 249, E; Duval, § 366, *d*. For the first line of the second triplet cf. Lev. 21:9; 20:10, 12.

The second hemistich of the following line means literally "They will be caused to fornicate, but they will not penetrate," i.e., when they desire to have sexual intercourse, they will be impotent to perform the act. Luther rendered correctly, "Es soll ihnen nicht gelingen," which reminds me of the parody of the participial constructions of the old king of Bavaria, Ludwig I (1825-48): "Ob der schönen Lola Montez, niemals habend selbst gekonnt es." *Ἡ ἐπόρρευσαν καὶ οὐ μὴ κατεπύσσωνται* has the same meaning. *Ἡ* may have read *יִתְרָצוּ* (Oort). This, however, must not be derived from *רָצָה*; the

Hithpael in I Sam. 29:4, **עַל אֲדֹנָיו**, "Whereby can he ingratiate himself with his master?" has an entirely different meaning; it is not equivalent to **ارضى (او ارى) اهواءه**; cf. Syr. **أَحْرَضِي** **عَل (عَم)**, "to be reconciled," Arab. **تراضى**. The reading **יִתְרָצוּ** must be derived from **תָּרַץ**, "to make straight or erect"; Syr. **ܐܚܬܪܥܝܢ** means "to stand erect." **κατευθύνειν** is the exact equivalent of **תָּרַץ**; it means also (like **תָּרַץ**) "to steer" a ship; cf. Assy. *tarâçu*, "to stretch, straighten, direct" (*tarâçu ša pâni* = Syr. **תָּרַץ חֵירָא**, "to direct the gaze"). Arab. **قوى** means "to be strong and firm," originally "straight, erect, rigid, stiff, tight, tense, taut" (**قوى وحكم**). Some Hebraists seem to have confounded **εὐθύνειν** with **εὐθυμεῖσθαι**. While **יִתְרָצוּ** I believe that **יִפְרָצוּ** is the original reading. Penetration may denote intromission of the intromittent organ;¹ *EB*¹¹, XVIII, 27a, below, states, "According to English law the slightest degree of penetration is sufficient to constitute the crime of rape." For **הִזְנֶה** we must read the passive **הִזְנָה** (the omission of the prefixed **ה** is due to haplography). Also in vs. 18 we must read the Hophal: **הִזְנָה הִזְנֶה מֵאַחֲרַי אֲהַבּוּ קִלְוֹן**, "They are wanton [lit. "have been made wanton"] and depart from me, preferring disgrace to their glory" (idolatry to true religion). The preposition **מֵאַחֲרַי** (cf. 1:2) appears in the received text after **אֲהַבּוּ** in the corrupt form **הַבּוּ**. Similarly we must read in the gloss 5:3b: **כִּי־אַתָּה הִזְנִיתָ אֶפְרַיִם נִטְמָא בִּית־יִשְׂרָאֵל**, "Thou hast been made wanton, O Ephraim, defiled is Israel's nation." Also in Amos 7:17 we must point: **אֲשַׁתְּךָ בַּעֲרַי תִּזְנֶה**. The Masorites have often not recognized the passive forms; in Hag. 2:22, e.g., we must read **יִרְדֶּה**, from **רָדָה**, not **יִרְדֵּה**, from **רָדָה**.

For **יִבְשׁוּ** in the last line see *AJSL*, XXVI, 94. The "wind" in the first hemistich refers to the violent disturbance in the political atmosphere, which will sweep away Israel. The prophet is the storm-petrel foretelling the tempest. The Assyrian kings call themselves *abûb tamxari*, "the whirlwind of battle"; they prostrate and overwhelm (*isáxapû, isápanû*; cf. Heb. **סָפָה**; Ethiop. *safána*, Amhar. *šanafa*) their enemies like a cyclone (*abûbiš*) or like a heavy squall

¹ Cf. Arab. **شام ابا عبيد**.

(*kīma imbari*; see *HW*, 4, 79, 493, 508). Cf. the second stanza of Amos' final poem which appears in the received text at the beginning of the book (*OLZ*, X, 309):

1:13 ^aעל-שלשה פשעי ^βעמון ועל-ארבעה לא אשיבנו
על-בקעם הירות הגלעד למען הירחיב את-גבולם:
14 והצתי-אש בחומת רבבה ואכלה את-ארמנותיה
בתרוצה ביום מלחמה בשער ביום סופה:
והלך מלכם בגולה הוא ושרי יחדיו:

14 (γ) אמר יהוה

בני (β)

1:13 (α) כה אמר יהוה

- 1:13 ^aFor the threefold crime of ^βAmmon,
aye, fourfold! I will requite her!
For they ripped up Gilead's women
with child, to enlarge their borders.¹
14 At Rabbah's wall I'll kindle
a fire devouring their mansions
With clamor on the day of battle,
with a storm on the day of the whirlwind.
15 Their king will go into exile,
he and his princes together.^γ

(α) 1:13 thus JHWH said

(β) the Sons of

(γ) 14 said JHWH

For "irreverent, careless of God" in gloss α (*Hos.* 4:14b) cf. Haupt, *Ecclesiastes*, n. 1 on II. Heb. **לִבַּט** means literally "he will be knocked down." For the post-biblical **לִבַּט**, "to disquiet, perturb," cf. the biblical synonym **נָפַעַם**, "to be disquieted, troubled," which means originally "to be kicked." The primary connotation of Syr. **לִבַּט**, "to incite," is "to push." If Assy. *lubātu* (see Küchler, *Med.*, 149) denotes "paralysis," the original meaning would be "stroke" (German *Schlag*, ἀποπληξία). The stem *labātu* is connected with *labānu* and *labācu*, "to throw down" (*HW*, 370–71), just as Assy. *xubtu*, "booty," corresponds to Arab. **خَبَاط** and **خَبِيسَة** (*Kings*, 207, *; *AJSJL*, XXIII, 252). The **לֹא** in gloss δ is *scriptio plena* of the emphatic *la*, "verily"; see *GB*¹⁵, 370a, below [cf. *GB*¹⁶, xvii, ad 374a].

¹It was not a war of vengeance, but merely a war of conquest.

The two Hoseanic triplets may be translated as follows:

- 4: 9 Like the people the priest will fare,^a
^βI'll requite him for his deeds.
 6b Since thou hast rejected reverence,
 I'll reject thee as a priest to me.
 Thou forgottest the law of thy God,
 so I shall forget thy children.
- 13b ^γYour daughters will play the harlot,
 your brides will commit adultery.^δ
 10a They will eat, but will not be sated;
 though their lust be excited, they'll fail.
 19 With its wings the wind will inwrap them,
 they'll be left in the lurch by their altars.

(α) 4: 14b the irreverent people will fall

(β) 9 I'll punish them for their actions

(γ) 13 therefore

(δ) 14a I'll punish your harlot daughters and your adulterous brides

The gloss 4:1-5 should be prefixed to the first triplet of the second section of this Hoseanic poem, i.e., 4:16-18 (followed by 14b, 13a, 12a). The first section begins with 5:1, 2. The two stanzas of this secondary section must be read as follows:

בְּנֵי יִשְׂרָאֵל	שְׂמִיעוּ דְּבָרִי	4:1
עַם־יִשְׂרָאֵל הָאָרֶץ	כִּי־רִיב לַיהוָה	
וְאִי־דָעַת ^β בָּאָרֶץ ^γ	אִי־דָאֻמַּת וְאִי־דָחַסַּד	
נֶאֱהָ וְגָלַב	פָּחַשׁ וְאֵלֶּה	2
דָּמִים בַּדָּמִים ^δ :	פָּרוּץ וְרִצָּח	
וְאֶמְלֵל כְּלִי־שִׁבְיָה־בָּה ^ε :	תֹּאבֵל הָאָרֶץ	3
וְאֶל־יוֹכַח אִישׁ	אֶדְאִישׁ אֶל־יָרֵב	4
כְּנָבִיא כְּפֹהֵן:	כַּעַם כַּכְמָר	
וּכְשֵׁל גַּם־נָבִיא	וּכְשֵׁלֶת הַיּוֹם	5
וּדְבִיתִי אֶמְךָ ^ζ :	עֶמְקֵי הַלִּילָה	

לְשֹׁמֵר הַבְּלִי־שׁוּא:	כִּי־אֶת־יְהוָה עֲזָבוּ	10b (γ)	אלהים (β)	כִּי	4:1 (α)
וּתְרוֹשׁ יִקְח־לָב:	זָנוּת וְרִיץ	11	עַל כֵּן	נָגוּעַ	2 (δ)
וּבְעֵוֶה הַשָּׁמַיִם	בַּחֲזִית שָׂדֶה	3 (ε)			
הַיָּם יִסְפְּדוּ:	וְגַם דָּגִי				
מִבְּלִי הַדָּעַת:	נִדְמָו עֲמִי	6a (η)			

The order in which the infinitives of vs. 2 are given above is more appropriate than the sequence found in the received text. For *פּרִצוּ* and *נָגְעוּ* we must read *פָּרִיץ* and *נָגַע*, which is a tertiary gloss. Vs. 4 implies that all classes of society and all parties are responsible for the impending doom, no one can accuse the other. The "night" is the disaster of the Northern Kingdom (*AJSL*, XXVII, 2, iv; XXI, 151, n. 106) and the "Mother" is the metropolis, Samaria (*WF*, 201, n. 25; *ZAT*, XXXIV, 114, 229). For *דְּמִיתִי* (and *דְּמִי* in *η*) see §§ 36, 67 of Dr. Schick's dissertation on *דָּם* and *דָּמָם* (*JBL*, XXXII, 234, 243). For *הַבְּלִי־שׁוֹאָה*, which must be inserted in after *לְשִׁמְרָה* in *γ*, cf. Ps. 31:7 and Jon. 2:9 (*AJSL*, XXIII, 257). For *יִאֲסֹפֹר* at the end of vs. 3 (gloss *ζ*) we must read *יִסְפֹּר*.

These two secondary stanzas may be rendered as follows:

- | | |
|--|--|
| <p>4:1 Hear my words,
A strife has JHVH
"There is no truth or kindness,
2 Lying and cursing,
Burglary and murder,</p> <p>3 "The land laments,
But let no man strive,
Like people, like priestery;
5 Thou wilt fall today,
With thee will be night:</p> | <p>ye Sons of Israel!
with the denizens of the land:
no reverence^β in the land:^γ
adultery and theft,
bloodshed upon bloodshed!^δ</p> <p>all its denizens grieve;^ε
or reprove another!
like prophet, like Aaronites.
and so will the prophet.
I'll destroy thy Mother.^ν</p> |
|--|--|

-
- | | | |
|---|---|---|
| <p>(α) 4: 1 for
(γ) 10b For JHVH they forsook
11 Lewdness, and wine,
(ζ) 3 With the beasts of the field
Even the fishes
(η) 6a My people were destroyed</p> | <p>to regard vain idols
and must muddle brains.
and the birds of the air,
of the sea are mournful.
for lack of reverence.</p> | <p>(β) of God
(δ) 2 slaying
(ε) 3 therefore</p> |
|---|---|---|

Also the passage in 10:5 is secondary; it is a gloss to 10:6b, where we must transpose the two hemistichs,¹ thus reading: *יִכְבֹּשׁ יִשְׂרָאֵל מֵעַצְבוֹ בּוֹשָׁה אֶפְרַיִם יָקָה*, "But Israel's idol will fail her, disgrace will come over Ephraim." The gloss in vs. 5 should be read as follows:

¹ Cf. *AJSL*, XXII, 203, n. 17, l. 4, *Kings* 279, 45, and my remarks on Ps. 110:6 in my paper "Nach der Weise Melchisedeks," in *ZAT*, XXXVI.

10: 5 לעגלו^a יגור שכן שומקון
 עמור וכמקור^γ יאבל עליו^β
 ילילו על-כבודו כי-יגלה מפניו:
 גם-אתו^δ יובל למלך הרב: 6a

10:5 (α) בית-און (β) כי (γ) עליו (δ) לאשור (ε) מנחה

For לעגלו we must read לעגלו (ⲙⲓ ⲡⲓⲙⲟⲥⲭⲱ). Both עגלות and עגלים were written 'עגלי' and 'עגלו' (cf. *AJSL*, XXVI, 205, ii). Also שורי at the end of the preceding verse stands for שורים (constr. שורי). ⲙⲓ ⲕⲁⲧⲟⲓⲕⲟⲩⲟⲩⲧⲉⲥ Ⲥⲁⲙⲁⲣⲉⲓⲁⲛ does not show that we must read שכני; the singular שכן may be collective. Even יגורו שכן is not impossible, but the final ו of יגורו may be due to dittography of the ו (*AJSL*, XXVI, 207, below). The omission of the preformatives in יאבל and יגלה is due to haplography. For ילילו read ילילו. But we must not read יובילו instead of 'יובל'; the active would never have been corrupted into the passive (*GK*²⁸, § 121, a). For למלך הרב read למלך הרב (cf. קרית מלך רב in Ps. 48:3 and Matt. 5:35) = Assy. *šarru rabû*, i.e., the king of Assyria.

The four lines of the gloss in Hos. 10:5 may be rendered as follows:

10: 5	For their calf ^a are afraid	Samaria's dwellers,
	^β Her people and priestery ^γ	will mourn for it.
	They will wail for its glory,	for from her it will part.
6a	It will be carried off ^δ	^a to the great king.

(α) 10:5 of Beth-Aven. (β) for (γ) for it. (δ) 6 to Assyria (ε) as a gift

In Zeph. 1:4 we must read:

ונסיתי ידי עליהודה ועל-יושבי ירושלם 1: 4
 והכרתי מזה המקום הזה את-שם הכמרים:^β

1:4 (α) כל (β) את שאר הבעל (γ) עם הכהנים

1:4 I have stretched out my hand against Judah,
^athe denizens of Jerusalem;
 I shall cut off from this place
^βthe name of the priestery.^γ

(α) 1:4 all

(β) the remnant of Baal

(γ) with the Aaronites

For the last hemistich cf. the Maccabean addition in Hos. 2:19 where שְׂמוֹת הַבְּעָלִים refers to the Greek gods, also vs. 4b of (the Maccabean) Ps. 16 (*JAOS*, XXXII, 124). The רֹאשׁ אֶחָד in Hos. 2:2 is Simon, the founder of the Hasmonean dynasty, who was appointed hereditary ruler (military, civil, and spiritual) in September, 141 B.C. (*GJV*⁴, I, 249). The "brothers" and "sisters" referred to in the following verse (Hos. 2:3) are the Jews rescued by Simon and Judas Maccabaeus from Galilee and Gilead in 164 B.C. (*AJSL*, XXIII, 25; XXVII, 49).

Ⲑ has אֶת שֵׁם הַכִּמְרִים עִם שׁוֹם פְּלִיָּהוֹן עִים כּוֹמְרִיהוֹן for אֶת שֵׁם הַכִּמְרִים עִם שׁוֹם פְּלִיָּהוֹן עִים כּוֹמְרִיהוֹן; also in Hos. 10:5 we find פְּלִיָּהוֹן, "his servants" or "worshippers," for כּוֹמְרִי; but in II Kings 23:5 Ⲑ renders: כּוֹמְרִיא. For ועַמָּךְ נִצֵּן עִם מְלִפְיָהוֹן (Hos. 4:4) Ⲑ gives מְלִפְיָהוֹן, "thy people quarrel with their teachers" (Ⲥ כְּהֵנָּה מִתְחַרֵּא Ⲥ) ועַמָּךְ אֵין כְּהֵנָּה מִתְחַרֵּא, "thy people is like a contending priest"; Ⲭ ὁ λαός μου ὡς ἀντιλεγόμενος ἱερεὺς,¹ "my people is like a contested priest"). Ⲥ has *aruspices* in II Kings 23:5 and *aeditui* in Hos. 10:5; Zeph. 1:4, whereas Ⲥ has כּוֹמְרִיא in all three passages. Ⲭ^V has χωμαρεῖμ (Ⲭ^L ἱερεῖς) in II Kings 23:5, but in Hos. 10:5 Ⲭ (καὶ καθὼς παρεπῆκραςαν αὐτόν) seems to have interpreted the last four letters of כּוֹמְרִי as the Aramaic Pael of מְרִיר (מְרִיר; in Syriac, מְרִי is used as Pael of מְרִיר). For παραπικραίνειν cf. Heb. 3:16. In Zeph. 1:4 Ⲭ has καὶ ἐξαρῶ ἐκ τοῦ τόπου τούτου τὰ ὀνόματα τῆς Βααλ καὶ τὰ ὀνόματα τῶν ἱερέων, reading שְׂמוֹת instead of שְׂאֵר and omitting the gloss עִם הַכִּהֲנִים (for ἱερεῖς = כּוֹמְרִים cf. Ⲭ^L in II Kings 23:5). Nowack regards אֶת שֵׁם הַכִּמְרִים a secondary addition; Duhm, on the other hand, leaves אֶת שְׂאֵר הַבְּעָלִים in the text, and eliminates מִן עִם הַכִּהֲנִים and הַמִּקְוִים הַזֶּה (ZAT, XXXI, 94). Cf. also J. M. P. Smith, *Micah, Zephaniah and Nahum* (ICC), pp. 186, 192.

¹ Simson, *Hosea* (1851), p. 128, conjectured that ἱερεὺς was miswritten for ἱερεῖς.